COMFORTABLE WORDS FOR CHRIST'S LOVERS

LADY JULIAN OF NORWICH

PROPERTY OF
THE CHURCH ON THE WAY

Pauline

I'm loaning
you this
book. Hope
you enjoy
it

Dick

Bc

BV 5082 .H37 1912
Harford, Dundas.
Comfortable words for Christ's lovers.

COMFORTABLE WORDS FOR CHRIST'S LOVERS

COMFORTABLE WORDS FOR CHRIST'S LOVERS

BEING THE VISIONS AND VOICES
VOUCHSAFED TO
LADY JULIAN
RECLUSE AT NORWICH
IN 1373

TRANSCRIBED AND EDITED
FROM THE RECENTLY DISCOVERED MANUSCRIPT
(Brit. Mus. Addit. 37,790)

BY THE

REV. DUNDAS HARFORD, M.A.
Vicar of Emmanuel, West End, Hampstead

134 pp.

SECOND EDITION

LONDON: H. R. ALLENSON, LIMITED
RACQUET COURT, FLEET STREET, E.C.

PROPERTY OF 1912
THE CHURCH ON THE WAY

.H37
1912

N.B.—From the opposite table it will be readily possible to refer to the parallel passages in Miss Grace Warrack's Edition (based on the Sloane manuscripts, sometimes in the notes referred to as "B") or in Father Tyrrell's (based on the Paris manuscript, referred to as "P.")

First printed 1911.
Reprinted 1912.

CONTENTS

		PAGE
Sloane MSS. and Paris MS.	INTRODUCTION BY THE EDITOR .	7
	BIBLIOGRAPHY	14
CHAP. I, 2^a	INTRODUCTION BY THE COPYIST .	16
,, 2^b	CHAPTER I. HER THREE DESIRES	17
,, 3	,, II. SICKNESS AND LAST RITES . . .	22
,, 3^b, 4	,, III. VISION OF THE CROWN OF THORNS .	27
,, 5	,, IV. THE LITTLENESS OF ALL-THINGS .	30
,, 7, 8^a	,, V. SIX THINGS SEEN .	35
,, 8^b, 9^a	,, VI. OF BROTHERLY LOVE	38
,, 9^b, 8^b	,, VII. THREE METHODS OF THE REVELATIONS .	43
,, 10-13	,, VIII. THE POWER OF THE PASSION . .	46
, 14, 15	,, IX. WEAL AND WOE .	52
,, 16-19^a	,, X. "THE FELLOWSHIP OF HIS SUFFERINGS" . . .	57
,, 19-21	,, XI. ON CHOOSING ONLY JESUS . . .	63

Lady Julian's Teachings

Sloane MSS. and Paris MS.			PAGE
Chap. 22, 23	Chapter	XII. Three Heavens .	66
,, 24 - 28	,,	XIII. The Passion, and the Problem of Sin . . .	71
,, 29, 30	,,	XIV. Of Contentment in the Atonement .	78
,, 31 - 33	,,	XV. All Things Well .	82
,, 34 - 37^a	,,	XVI. The Universality of Sin . . .	85
,, 37^b - 39	,,	XVII. The Scourge and Salve of Sin .	88
,, 40	,,	XVIII. Choose Pain rather than Sin . .	93
,, 41 - 43	,,	XIX. Concerning Prayer	96
,, 64, 65	,,	XX. Sure and Certain Hope . . .	104
,, 66	,,	XXI. Assaults of the Devil . . .	110
,, 67, 68	,,	XXII. The Soul Christ's Homeliest Home .	114
,, 69 - 73^a	,,	XXIII. She Defies the Devil and Sin .	118
,, 73^b, 72^b	,,	XXIV. Love the Antidote to Impatience .	124
,, 74, 73	,,	XXV. Fear God: Fear nought Else .	128
		Glossary . .	133

INTRODUCTION

I. The Manuscript

i. A certain romantic interest attaches to the MS. from which this version is taken. It seems to have been seen by Francis Blomefield before the middle of the eighteenth century, and described in his "History of Norfolk," vol. iv. p. 81. By a curious mistake he gives the date in the introduction (see below p. 16) as "MCCCCXLIJ," for "MCCCCXIIJ," thus giving the Lady Julian's age at that time as 100, instead of 71. This error has misled all later writers upon Lady Julian. The MS. was then lost to public notice till 1909, when it was bought by the British Museum at Lord Amherst's sale.

ii. Comparison with the Paris and Sloane MSS. (see Bibliography, page 14) shows the recovered version to be very much shorter than the type of text represented by them. In the opinion of the present Editor it is what might be called the "first edition" of the Revelations, and the longer form is the outcome of the twenty years' subsequent meditation, thought and experience, referred to in the 51st and in the last chapters of the later version. It has been suggested that it was *abbreviated* from them: it is here maintained that they were *expanded* from it.

II. The Author

i. Of *external* or historical evidence for Lady Julian's life we have none that can be relied on. All that we know of her is drawn from her writings.

ii. From the *internal* evidence we learn that she was born about 1342;

that she was a recluse, or anchoress, in a cell attached to the church of St Julian, Norwich; that in the year 1373, during a serious sickness, from which she was not expected to recover, she had vouchsafed to her a series of visions, or revelations, which were afterwards written down and made public; and that she was still living in 1413.

iii. It is a fascinating personality which is here revealed; full of deep and rich feeling: marked by singular freshness and naïveté: strongly original and individual: sympathetic and brimming over with love: bold, even to rashness, in thought and expression, while professing loyal submission to Holy Church: candid about her own defects: humble as to her powers and attainments: full of humanity, while caught up to wonderful closeness to the Divine. Lady Julian deserves to rank high amongst the great mystics of the world.

III. The Visions

Lady Julian gives two distinct accounts of the manner of the revelations, both of which deserve careful study.

i. In the first, twice set down,[a] she describes three ways in which the teaching was showed to her: (1) "By bodily sight," as to which she says, "I have said as I saw, as truly as I can": (2) "By words formed in mine understanding." She adds, "as for the words formed, I have said them right as our Lord showed me them": (3) "By ghostly sight. But the ghostly sight . . . I may never fully tell it." If an explanation may be hazarded tentatively, she appears to mean somewhat thus:—(1) She seemed to see visions with the outward eye: (2) She seemed to receive in her quickened

[a] Chap. vii., page 43, and chap. xxiii., page 122. (In the other Editions chaps. ix. and lxxii. or lxxiii.)

reasoning faculties verbal messages, distinctly formed in her mind: (3) By spiritual intuition, or the "inner Light," she saw fresh Divine truths, she touched reality, she was "oned to God."

ii. In the second,[a] "twenty years after the time of the showing," she candidly owns to a process of "development," by which the original revelations were enlarged to the dimensions shown in the longer (and later) versions. She tells of three stages in the revelations :— (1) "The beginning of teaching that I understood therein *in the same time*"; (2) "The inward teaching that I have understood therein *since*"; (3) "All the whole revelation from the beginning to the end, which our Lord God . . . bringeth *oftentimes* to the light of mine understanding. *And these three be so*

[a] Not in the Amherst MS., but in the other MSS., chap. li.

oned, as to my understanding, *that I cannot nor may dispart them.*" [a]

iii. The Amherst MS., here for the first time printed, would seem to the Editor to represent more nearly the first freshness of the "Revelations," as recently received; the other versions, especially chapters xliv. to lxiii., and lxxv. to lxxxviii., to have in them far larger elements of subsequent study and meditation. Each of the two types has thus a character and value of its own.

iv. No attempt is here made to summarise the mystical teachings of Lady Julian. They will bring their own message to those who "desire to be Christ's lovers." There are "hard sayings" among them, mingled with "words of eternal life." The wise will know how rightly to divide them. Lady Julian will be best understood by those described by the copyist of Sloane MS.

[a] The italics are ours.

3705, "whose hearts, like hers, do flame in ye Love of our Dearest Jesu."

IV. The present Edition

The Editor has tried to give the original wording, wherever it would not be positively misleading to the modern reader. He has modernised the spelling, and introduced the chapter-headings. For the punctuation, and the division into paragraphs, he is alone responsible, as there are few stops, and no breaks, in the MS. He owes more than he can say to Miss Grace Warrack's beautiful edition of the longer version, which he hopes that all readers will try to read alongside of it. He has received kind help from Miss Evelyn Underhill, Mrs Graham Wilmot Brooke, Sir James Murray, Mr J. A. Herbert, Professor W. W. Skeat, and others, and Miss Grace Warrack herself has given generous encouragement.

He is profoundly conscious of the complex difficulties of the task he has rashly ventured upon, and would be grateful for any corrections of mistakes on the part of more competent scholars.

Figures in the text refer reader to the glossary at end, page 133.

BIBLIOGRAPHY OF LADY JULIAN

I. *MSS.* i. *Brit. Mus.*

(1) Addit. MS., 37,790. [Mid-Fifteenth Century.]

(2) Sloane, 2499. [Late Seventeenth Century.]

(3) Sloane, 3705. [Mid-Eighteenth Century.]

ii. Paris: Bibliothèque Nationale. Fonds anglais, 40. [Sixteenth Century.]

II. *Printed editions.* i. From the Paris MS.

(1) Dom Serenus de Cressy, 1670.

PROPERTY OF
THE CHURCH ON THE WAY

(2) Dom Serenus de Cressy, 1670: Edited by G. H. Parker, 1843.

(3) Ditto: Edited by Father Tyrrell. (Kegan Paul.) 1902.

ii. From Sloane MS., 2499.

(1) In "Mediæval Library of Mystical and Ascetical Works," Edition by Rev. P. H. Collins (Th. Richardson), 1877.

(2) Miss Grace Warrack. (Methuen.) 1901.

(3) "Révélations de l'Amour de Dieu. Traduites par un Bénédictin de Farnborough." (Librairie H. Oudin. Paris, 1909.)

(4) "All Shall be Well." Selections from the Writings of the Lady Julian of Norwich, A.D. 1373. (Mowbray.)

INTRODUCTION, BY THE COPYIST

HERE is a vision, showed by the goodness of God to a devout woman, and her name is Julian, that is recluse at Norwich, and yet is on life, anno domini, MCCCCXIIJ. In the which vision are full many comfortable words, and greatly stirring to all that desire to be Christ's lovers.

COMFORTABLE WORDS FOR CHRIST'S LOVERS

CHAPTER I

HER THREE DESIRES

I DESIRED three graces by the gift of God.

The first was, to have mind (2) of Christ's Passion.

The second was, bodily sickness.

The third was, to have of God's gift three wounds.

As for the first, it came to my mind with devotion. Methought I had great feeling in the Passion of Christ; but yet I desired to have more by the grace of God. Methought I would have been at that time with Mary Magdalene,

and with others that were Christ's lovers, that I might have seen bodily the Passion of our Lord, that He suffered for me: that I might have suffered with Him, as others did that loved Him.

Notwithstanding that I believed firmly[a] all the pains of Christ, as Holy Church shows and teaches; and all the paintings of crucifixes that are made, by the grace of God, after the teaching of Holy Church, to the likeness of Christ's Passion, as far forth as man's wit may reach; and notwithstanding all this true belief, I desired a bodily sight, wherein I might have more knowing of the bodily pains of our Lord and Saviour, and of the compassion of Our Lady, and of all His true lovers that were believing His pains, that time and since. For I would have been one of them, and have suffered with them.

Other sight or showing of God I never

[a] *MS.* sadlye.

desired, till the soul were departed (6) from the body; for I trust[a] truly that I should be safe (25); and this was my meaning. For I wished because of that showing to have afterwards the more true mind (2) in the Passion of Christ.

As for the second [desire], there came into my mind with contrition, freely without any seeking, a wilful (8) desire to have of God's gift a bodily sickness. And I would that this bodily sickness might have been so hard as unto death, so that I might in the sickness receive all my rites[b] of Holy Church, thinking myself that I should die, and that all that saw me might think the same. For I wished to have no comfort of any fleshly or earthly life. In this sickness I desired to have all manner of pains, bodily and ghostly, that I should have if I should die: all the terrors and tempests of fiends, and all manner of

[a] *MS.* trayste. [b] *MS.* ryghtynges.

their pains, save of the out-passing of the soul. For I hoped that it might be to me a speed (18) when I should die, for I desired soon to be with my God.

These two desires—of the Passion, and of the sickness—I desired with a condition; for methought that it passed the common course of prayers; and therefore I said: "Lord, Thou knowest what I would. If it be Thy will that I have it, grant it me. And if it be not Thy will, good Lord, be not displeased, for I will nought but as Thou wilt." This sickness desired I in my thought that I might have it when I were thirty years old.

As for the third [desire], I heard a man tell of Holy Church of the story of Saint Cecilia. In the which showing I understood that she had three wounds with a sword in the neck, with the which she pined to her death. By the stirring (1) of this I conceived a mighty desire,

praying our Lord God that He would grant me three wounds in my life time: that is to say, the wound of contrition, the wound of compassion, and the wound of wilful (8) longing towards God. Right as I asked the other two with a condition, so I asked the third without any condition. These two desires beforesaid passed from my mind. And the third dwelled continually.

CHAPTER II

SICKNESS AND LAST RITES

And when I was thirty winters old and a half, God sent me a bodily sickness, in the which I lay three days and three nights. And on the fourth night I received all my rites of Holy Church, and thought not to have lived till day. And after this I (10) languored forth two days and two nights. And on the third night I thought ofttimes to have passed [away]; and so thought they that were about me. But in this I was right sorry, and loth to die; but not for anything that was in earth that meliked (11) to live for, nor for anything that I was afraid for; for I trusted in God. But it was because I would

have lived to have loved God better and longer time, that I might by the grace of that living have the more knowing and loving of God in the bliss of heaven. For methought all the time that I should have lived here, so little and so short in the regard of endless bliss.

I thought thus: "Good Lord, may my living be no longer to Thy worship?" And I was answered in my reason, and by the feelings of my pains, that I should die. And I assented fully, with all the will of my heart, to be at God's will.

Thus I endured till day; and by then was my body dead from the midst downward, as to my feeling. Then was I stirred (1) to be set upright, leaning with clothes to my head, for to have the more freedom of my heart to be at God's will and thinking on Him while my life should last.

And they that were with me sent for the parson my curate to be at mine

ending. He came, and a child with him; and brought a cross. And by then I had set mine eyes, and might (13) not speak. The parson set the cross before my face, and said, "Daughter, I have brought thee the image of thy Saviour. Look thereupon, and comfort thee therewith in reverence of Him that died for thee and me."

Methought then that I was well,[a] for mine eyes were set upward into heaven, whither I trusted for to come. But, nevertheless, I assented to set mine eyes on the face of the crucifix, if I might, for to endure longer till the time of mine ending. For methought I might longer endure to look straight forward[b] than upright.

After this my sight began to fail, and it was all dark about me in the chamber, and murky, as it had been night, save

[a] *i.e.* that it was well with me as I was.
[b] *MS.*, evyn forthe.

that in the image of the cross there held a common light;[a] and I wist never how all that was beside the cross was ugly to me, as if it had been much occupied with fiends.

After this the upper part of my body began to die, as to my feeling. My hands fell down on either side; and also for lack of power[b] my head settled down on one side. The most pain that I felt was shortness of breath and failing of life. Then thought I truly to have been at the point of death.

And in this suddenly all my pain was away from me, and I was as[c] whole, and especially in the upper part of my body, as ever I was before or after. I marvelled at this change, for methought it was a privy working of God, and

[a] Probably she means, "the daylight seemed to *linger*," or, possibly, "there held" may be Middle English for "there poured." The other MSS. read, "I beheld."

[b] *MS.* "unpowere." [c] *MS.* alle.

not of nature.[a] And yet by the feeling of this ease I trusted never the more that I should live. And the feeling of this ease was not full ease to me, for methought I had liefer have been delivered of this world, for my heart was set thereon.[b]

[a] *MS.* kynde.

[b] *MS.* wilfulle thereto.

CHAPTER III

VISION OF THE CROWN OF THORNS

And suddenly came into my mind that I should desire the second wound,[a] of our Lord's gift and of His grace: that He would fulfil my body with mind (2) and feeling of His blessed Passion, as I had before prayed. For I would that His pains were my pains, with compassion, and afterward longing towards God.[b] Thus methought that I might with His grace have His wounds that I had before desired.

But in this I desired never any bodily sight, nor any manner of showing of God, but such compassion as methought

[a] *i.e.* "compassion," or fellow-feeling, p. 21.
[b] *i.e.* the "third wound."

a kind (14) soul might have with our Lord Jesus, that would for love become mortal[a] man. With Him I desired to suffer, living in mortal body, as God would give me grace.

And in this suddenly I saw the red blood trickle down from under the Garland, all hot, freshly, plentifully and lively, right as methought that it was in that time that the Garland of Thorns was thrust on His blessed head. Right so, both God and man, He suffered for me.

I conceived truly and mightily that it was Himself that showed it me without any mean;[b] and then I said, "Benedicite Domine." This I said reverently in my meaning with a mighty voice. And full greatly I was astonished for wonder and marvel that I had, that He would be so homely with a sinful creature, living in this wretched flesh.

[a] *MS.* dedly ; and so elsewhere.
[b] Or intermediary.

Vision of the Crown of Thorns

Thus I took it for that time that our Lord Jesus, of His courteous love, would show me comfort before the time of my temptation, for methought it might be well[a] that I should, by the sufferance of God, and with His keeping, be tempted of fiends before I died. With this sight of His blessed Passion, with the Godhead that I saw in mine understanding, I saw that this was strength enough for me—yea, for all creatures living that should be safe—against all the fiends of hell, and against all ghostly (9) enemies.

[a] Perhaps for "well be."

CHAPTER IV

THE LITTLENESS OF ALL-THINGS

And this same time that I saw this bodily sight, our Lord showed me a ghostly (9) sight of His homely loving. I saw that He is to us all-thing that is good and comfortable to our help. He is our clothing: for love wraps us and winds us, embraces us[a] and all betakes us,[b] and hangs about us for tender love, that He may never leave us. And so in this sight I saw truly that He is all-thing that is good, as to mine understanding.

And in this He showed me a little thing, the quantity of a hazel-nut, lying

[a] *MS.* halses us.

[b] *MS.* alle be teches us = lays hold of us.

in the palm of my hand; and, to my understanding, it was as round as any ball. I looked thereupon, and thought, "What may this be?"

And I was answered generally thus: "It is all that is made."

I marvelled how it might last, for methought it might fall suddenly to nought for littleness. And I was answered in mine understanding: "It lasts, and ever shall, for God loves it." And so hath all-thing its being through the love of God.

In this little thing I saw three parts:

The first is that God made it.

The second is that He loves it.

The third is that God keeps it.

But what is that to me? Truly [that He is] the Maker, the Lover, the Keeper; for till I am substantially oned to Him, I may never have love, rest nor true bliss—that is to say, that I be so fastened to Him that there be right nought that

is made betwixt my God and me. And who shall do this deed? Truly He Himself by His mercy and His grace, for He has made me thereto, and blissfully restored me.

In this God brought Our Lady to mine understanding. I saw her spiritually [a] in bodily likeness a simple maiden and a meek, young of age, in the stature that she was when she conceived. Also God showed me in part the wisdom and the truth of her soul; wherein I understood [the] reverent beholding in which she beheld her God that is her Maker, marvelling with great reverence that He would be born of her that was a simple creature of His making. And this wisdom of truth, knowing the greatness of her Maker, and the littleness of herself that is made, made her for to say meekly to the Angel Gabriel, "Lo, me here, God's handmaiden!"

[a] *MS.* gastelye.

In this sight I saw truly that she is more than all that God made beneath her in worthiness and in fulness. For above her is nothing that is made but the blessed manhood of Christ.

This little thing that is made, that is beneath our Lady Saint Mary, God showed it unto me as little as it had been a hazel-nut. Methought it might have fallen for littleness.

In this blessed revelation God showed me three noughts, of which noughts this is the first that was showed me—of this needs each man and woman to have knowing that desires to live contemplatively—that it pleases him to [count as] nought [a] all-thing that is made, for to have the love of God that is unmade.

For this is the cause why they that are occupied wilfully in [b] earthly busi-

[a] *MS.* "that hym lyke to nought."
[b] *i.e.* set their hearts on.

ness, and evermore seek worldly weal, are not here of His in[a] heart and in soul, for they love and seek here rest in this thing that is so little, wherein is no rest, and know not God, that is Almighty, All-wise, and All-good, for He is true rest.

God willeth to be known, and it pleaseth Him that we rest in Him. For all that is beneath Him suffices not to us. And this is the cause why no soul is rested, till it be noughted[b] of all that is made. When he is noughted[b] for love to have Him that is all that is good, then is he able to receive ghostly rest.

[a] *B. & P. MSS.* "in ease of."
[b] *i.e.* emptied, *or* stripped.

CHAPTER V

SIX THINGS SEEN

And in that time that our Lord showed this that I have now said in *ghostly* sight, I saw the *bodily* sight lasting of the plenteous bleeding of the head. And as long as I saw that sight I said oftentimes, *Benedicite Dominus.*

In this first showing of our Lord I saw six things in mine understanding.

The first is the tokens of His blissful Passion, and the plenteous shedding of His precious blood.

The second is the Maiden that is His dearworthy Mother.

The third is the blissful Godhead, that ever was, and is, and ever shall

be, All-Mighty, All-Wisdom, and All-Love.

The fourth is all-thing that He has made. It is great[a] and fair and large and good. But the cause why it showed so little to my sight was because I saw it in the presence of Him that is its Maker. For to a soul that sees the Maker of all-thing, all that is made seemed full little.

The fifth is that He has made all-thing that is made for love, and through the same love it is kept, and ever shall be without end, as it is before said.

The sixth is that God is all-thing that is good, and the goodness that all-thing has is He.

And all this our Lord showed me in the first sight, and gave me space and time to behold it. And the bodily sight ceased[b]; and the ghostly sight dwelt in mine understanding; and I

[a] *MS.* mykille. [b] *MS.* stynted.

abode with reverent dread, joying in that I saw, and desiring, as far as I durst, to see more if it were His will, or [to see] the same for longer time.

CHAPTER VI

OF BROTHERLY LOVE

ALL that I say of myself I mean [also] in the person of all mine even-Christians[a]; for I am taught in the ghostly showing of our Lord that He means so.

And therefore I pray you all for God's sake, and counsel you for your own profit, that ye leave the beholding of the wretched, worldly, sinful creature that it was showed unto, and that ye mightily, wisely, lovingly and meekly behold God, that of His courteous love, and of His endless goodness, would show generally[b] this vision, to comfort us all.

And ye that hear and see this teaching

[a] *i.e.* "fellow-Christians," and so elsewhere.

[b] *i.e.* "to all alike," and so elsewhere.

that is from Jesus Christ to edification of your soul, it is God's will and my desire that ye take it with as great joy and liking (17) as if Jesus had showed it to you, as He did to me.

Because of[a] the showing I am not good, but [only] if I love God the better. And so may, and so should, each man do that sees it and hears it with good will and true meaning. And so is my desire that it should be to every man the same profit that I desired to myself, and thereto was stirred (1) of God in the first time when I saw it for the profit of many others. For truly it was not showed unto me for that God loves me better than the least soul that is in grace. For I am sure there are full many that never had showing nor sight but of the common teaching of Holy Church, that love God better than I. For if I look singularly (16) to myself, I am right

[a] *MS.* for.

nought; but in general I am in oneness of charity with all mine even-Christians; for in this oneness of charity stands the life of all mankind that shall be safe (25).

For God is all that is good, and God has made all that is made, and God loves all that He has made. And if any man or woman depart (6) his love from any of his even-Christians, he loves right nought, for he loves not all. And so at that time he is not safe, for he is not in peace.

And he that generally (15) loves his even-Christians, he loves all that is. For in mankind that shall be safe is comprehended all that is, all that is made, and the Maker of all. For in man is God; and so in man is all. And he that thus generally loves all his even-Christians, he loves all. And he that loves thus, he is safe. And thus will I love, and thus I love; and thus I am

safe; for I mean in[a] the person of my even-Christians.

And the more I love of this loving while I am here, the more I am like to the bliss that I shall have in heaven without end—that is, God, that of His endless love would become our Brother, and suffer for us. And I am sure that he that beholds it thus, he shall be truly taught and mightily comforted, if he needs comfort.

But God forbid that ye should say, or take it so, that I am a teacher, for I mean not so—no, I meant never so. For I am a woman unlearned,[b] feeble and frail; but I know well this that I say I have it of the showing of Him that is Sovereign Teacher. But truly charity stirs me to tell you it. For I would God were known, and my even-Christians sped (18), as I would be myself, to the more hating of sin and loving of God.

[a] *or*, have in mind. [b] *MS.* leued.

But, because I am a woman, should I therefore leave [it alone], that I should not tell you the goodness of God, since I saw in the same time that it is His will that it be known? And that shall ye well see in the same matter that follows after, if it be well and truly taken. Then shall ye soon forget me that am a wretch, and do[a] so that I let (21) you not, and behold Jesus that is Teacher of all.

I speak of them that shall be safe, for in this time God showed me none other; but in all things I believe as Holy Church teaches. For in all things this blessed showing of our Lord I beheld it as one in God's sight. And I understood nothing therein that astonishes[b] me, nor lets (21) me of the true teaching of Holy Church.

[a] *MS.* dose. [b] *MS.* stonez.

CHAPTER VII

THREE METHODS OF THE REVELATIONS

All this blessed teaching of our Lord God was showed to me in three parts[a]: that is, by bodily sight, and by word formed in mine understanding, and by ghostly sight. But the ghostly sight I may not, and can not, show it unto you as openly and as fully as I would. But I trust in our Lord God Almighty that He shall of His goodness, and for your love, make you to take it more ghostly and more sweetly than I can or may tell it you. And so may it be, for we are all one in love.

[a] *cf.* p. 122.

And in all this I was much stirred (1) in charity to mine even-Christians, that they might all see and know the same that I saw, for I would that it were comfort to them all, as it is to me. For this sight was showed in general, and nothing in special.

Of all that I saw, this was the most comfort to me, that our Lord is so homely and so courteous. And this most filled me with liking (17) and sureness in soul.

Then said I to the folk that were with me: "It is to-day Doomsday with me." And this I said because I thought to have died. For that day that a man or woman dies is he judged[a] as he shall be without end.

This I said because I would they loved God more, and set the less price by the vanity of the world, for to make

[a] *MS.* demed.

them to have mind (2) that this life is short, as they might see in ensample by me. For in all this time I thought to have died.

CHAPTER VIII

THE POWER OF THE PASSION

And after this I saw with bodily sight the face of the crucifix that hung before me, in which I beheld continually a part of His Passion—despite, spitting and sowling[a] of His body, and buffeting of His blessed face, and many languors and pains, more than I can tell, and oft changing of colour, and all His blessed face at one time covered with[b] dry blood. This I saw bodily and heavily and darkly. And I desired more bodily light, to have seen more clearly. And I was answered in my reason that if God would show me more, He should, but I needed no light but Him.

[a] *i.e.* dragging about. [b] *MS.* closede in.

And after this I saw God in a point, that is, in mine understanding. By which sight I saw that He is in all-thing. I beheld with advisement,[a] thinking and knowing in that sight that He does all that is done.

I marvelled in this sight with a soft dread; and thought, "What is sin?" For I saw truly that God doth all-thing, be it never so little. And nothing is done by hap nor by chance[b]; but [by] the endless foresight of the wisdom of God. Wherefore it behoved me of necessity to grant that all-thing that is done is well done. And I was sure that God does nothing.[c] [It] was not showed me what sin is nakedly by itself, as I shall tell afterward.

And after this I saw, beholding, the body plenteously bleeding, hot and

[a] *MS.* vysement. [b] *MS.* eventure.

[c] probably "no *sin*," as *B. & P. MSS.* There is a footnote in the MS., showing some confusion in the meaning.

freshly and lively, right as I saw before in the head. And this was showed me in the seams[a] of scourging. And this came so plenteously to my sight that methought if it had been so in reality[b] for that time, it would have made the bed all on blood, and have passed over the side.[c]

God has made waters plenteously in earth to our service and to our bodily ease, for tender love that He has to us. But yet it pleases Him better that we take fully His blessed blood to wash us with from sin. For there is nothing[d] that is made that it pleases Him so well to give us, for it is so plenteous, and of our nature.[e]

And after this, ere God showed me any wounds,[f] He suffered me to behold longer both all that I had seen, and all that was therein. And then, without

[a] *i.e.* scars.
[b] *MS.* kynde.
[c] *MS.* on about.
[d] *MS.* no lykoure.
[e] *MS.* kynde.
[f] *MSS. B. & P.* "words."

voice and without opening of lips, was formed in my soul this word: "Herewith is the fiend overcome." This word said our Lord, meaning [thereby] His Passion, as He showed me before.

In this our Lord brought to my mind and showed me a part of the fiend's malice, and the whole of his weakness[a]; and for that He showed me that His Passion is the overcoming of the fiend. God showed me that he has now the same malice that he had before the Incarnation. And however[b] sore he travails, and however[b] continually, [yet] he sees that all chosen souls escape him worshipfully (12); and that is all his sorrow. For all that God suffers him to do turns us to joy, and him to pain and to shame. And he has as much sorrow when God gives him leave to work, as when he works not; and that is because he may

[a] *MS.* "fully his unmyght." [b] *MS.* "als."

never do as ill as he would; for his might is all locked in God's hand. Also I saw our Lord scorn his malice, and set him at nought[a]; and He will that we do the same.

For this sight I laughed mightily, and that made them to laugh that were about me. And their laughing was pleasing to me. I thought I would mine even-Christians had seen as I saw; then should they all have laughed with me. But I saw not Christ laugh. Nevertheless, He is pleased that we laugh in comforting of us, and are joying in God that the fiend is overcome.

And after this I fell into seriousness,[b] and said: "I see, I see three things—game, scorn, and earnest.

"I see game, that the fiend is overcome.

"And I see scorn, that God scorns him, and he shall be scorned.

[a] *MS.* nought him.
[b] *M.S.* in to a sadde hete.

The Power of the Passion

"And I see earnest, that he is overcome by the Passion of our Lord Jesus Christ, and by His Death that was done full earnestly and with sad (4) travail."

After this our Lord said: "I thank thee for thy service, and for thy travail, and especially in thy youth."

CHAPTER IX

WEAL AND WOE

God showed me three degrees of bliss that each soul shall have in heaven, that wilfully (8) has served God in any degree here in earth.

The first is the worshipful (12) thanking of our Lord God that he shall receive, when he is delivered from pain. This thanks is so high and so worshipful (12) that it seems to him to fill him,[a] though there were no more bliss. For methought that all the pain and travail that might be suffered of all living men might not have deserved the thanks that a man shall have that wilfully (8) has served God.

[a] *MS.* hym thynke it fylles hym.

The second is, that all the blessed creatures that are in heaven shall see that worshipful (12) thanking of our Lord God; and He makes his service known to all that are in heaven.

The third is, that as new and as pleasing as it is received at that time, right so shall it last without end.

I saw that goodly and sweetly was this said and showed to me, that the age of every man shall be known in heaven, and [he shall be] rewarded for his wilful (8) service and for his time; and especially the age of them that wilfully (8) and freely offer their youth to God is passingly (19) rewarded and wonderfully thanked.

And after this our Lord showed me a sovereign ghostly (9) liking (17) in my soul. In this liking I was fulfilled with everlasting sureness, mightily fastened without any dread. This feeling was so glad to me, and so goodly, that I was in

peace, in ease, and in rest, so that there was nothing in earth that should have grieved me.

This lasted but a while, and I was turned and left to myself in heaviness and weariness of myself, and irksomeness of my life, that scarcely I could have patience to live. There was none ease, nor any comfort to my feeling, but hope, faith, and charity. And these I had in truth, but full little in feeling. And anon after[a] God gave me again the comfort and the rest in soul, liking (17) and sureness so blissful and so mighty that no dread, no sorrow, no pain bodily or ghostly that might be suffered, should have distressed me. And then the pain showed again to my feeling, and then the joy, and then the liking (17); and now the one, and now the other, divers times, I suppose about twenty times.

[a] *i.e.* after a while.

And in the time of joy I might have said with Paul, " Nothing shall depart (6) me from the charity of Christ."

And in pain I might have said with Saint Peter, " Lord, save me, I perish."

This vision was showed me to teach me, as I understand,[a] that it is needful to every man to feel on this wise—some time to be in comfort, and some time to fail and be left to himself. God will that we know that He keeps us ever alike secure in weal and in woe, and loves us as much in woe as in weal. And some time for the profit of his soul a man is left to himself, although[b] sin is not the cause; for in this time I sinned not wherefore I should be left to myself; and also I deserved not to have this blissful feeling. But freely God gives weal when He pleases, and suffers [us to be] in woe sometimes;

[a] *MS.* atte my undyrstandynge.

[b] *MS.* and to whethere = and nevertheless.

and both is of love, for it is God's will that we hold us in comfort with all our might; for bliss is lasting without end, and pain is passing, and shall be brought to nought. Therefore it is not God's will that we follow the feelings of pain in sorrowing and in mourning, for they but suddenly pass over; and hold us in endless liking (17), that is, God Almighty, our Lover and Keeper.

CHAPTER X

"THE FELLOWSHIP OF HIS SUFFERINGS"

After this Christ showed me a part of His Passion, near His dying. I saw that sweet face, as it were, dry and bloodless with pale dying; then more dead pale, languoring; and then turned more dead into blue; and then more blue as the flesh turned more deeply dead. For all the pains that Christ suffered in His body showed to me in the blessed face, as far forth as I saw it, and especially in the lips. There I saw these four colours, those that I saw beforehand fresh and ruddy, lively and pleasing to my sight. This was a heavy change, to see this deep dying.

And also the nostrils[a] changed, and dried to my sight. This long pining seemed to me as if He had been a seven night dying,[b] always suffering pain. And methought the drying of Christ's flesh was the most pain of His Passion, and the last.

And in this dryness was brought to my mind this word that Christ said: "I thirst." For I saw in Christ a double thirst; one bodily, the other ghostly. This word was showed to me for the bodily thirst; and for the ghostly thirst was showed to me as I shall say afterward.

And for the[c] bodily thirst I understood that [which] the body had through failing of moisture. For the blessed flesh and bones were left alone without blood and moisture. The blessed body dried all one[d] long time, with wring-

[a] *MS.* nese.
[b] *MS.* dede.
[c] *MS.* of.
[d] *Possibly,* alone.

ing of the nails, and heaviness [a] of the head, and weight of the body, with a blowing of wind from without that dried more and pined Him with cold, more than my heart can think. And all other such pains I saw that all is too little that I can tell or say, for it may not be told; but each soul, after the saying of Saint Paul, should feel in him that in Christ Jesus [Phil. ii. 5.[b]]

This showing of Christ's pains filled me full of pains, for I wot well He suffered not but once, but as He would show it me, and fill me with mind [of it], as I had desired before.

My mother, that stood amongst others and beheld me, lifted up her hand before my face to lock [c] mine eyes, for she weened I had been dead; or else I had died. And this increased much my

[a] *MS.* paysynge.

[b] Wyclif: "and fele ye this thing in you: which also in crist ihesus."

[c] or close.

sorrow, for notwithstanding all my pains, I would not have been letted (21) for love that I had in Him; and nevertheless[a] in all this time of Christ's presence I felt no pain but for Christ's pains. Then I thought I knew fully for what pain it was that I asked; for methought that my pains passed any bodily death. I thought: "Is any pain in hell like this pain?"

And I was answered in my reason that despair is more, for that is ghostly pain. But bodily pain [there] is none more than this. How might my pain be more than to see Him that is all my life, all my bliss, and all my joy, suffer?

Here felt I truly that I loved Christ so much above myself, that methought it had been a great ease to me to have died bodily.

Herein I saw in part the compassion of our Lady Saint Mary. For Christ and she were so oned in love that the

[a] *MS.* and to whethere.

greatness of her love was the cause of the muchness[a] of her pain, for so much as she loved Him more than all others, her pain passed all others. And so all His disciples and all His true lovers suffered pains more than their own bodily dying. For I am sure by mine own feeling that the least of them loved Him more than they did themselves.

Here I saw a great oneing betwixt Christ and us; for when He was in pain, we were in pain; and all creatures that might suffer pain, suffered with Him. And they that knew Him not, this was their pain—that all creatures, the sun and the moon, withdrew their service; and so were they all left in sorrow for the time.

And thus they that loved Him suffered pain for love, and they that loved Him not suffered pain for failing of comfort of all creatures.

[a] *MS.* mykille hede.

In this time [that] I would have looked upon the Cross, I was secure and safe. Therefore I would not assent to put my soul in peril; for beside the Cross was no sureness, but ugliness of fiends. Then had I a proffer in my reason as if it had been friendly. I said to me,[a] "Look up to heaven to His Father!"

Then saw I well, with the faith that I felt, that there was nothing betwixt the Cross and heaven that might have distressed me. And either it behoved me to look up, or else to answer. I answered and said: "Nay, I may not, for Thou art mine Heaven."

This I said because I would not. For I had liefer have been in that pain till Doomsday than have come to Heaven otherwise than by Him. For I wist well He that bought me so sore should unbind me when He would.

[a] *Probably in error for* "as if it had been friendly said to me," *as in the other editions.*

CHAPTER XI

ON CHOOSING ONLY JESUS

THUS chose I Jesus for my Heaven, Whom I saw only in pain at that time. I liked no other Heaven than Jesus, Who shall be my bliss when I am there. And this has ever been a comfort to me, that I chose Jesus to my Heaven, in all time of passion and of sorrow. And that has been a learning to me, that I should evermore do so, and choose only Him to my Heaven in weal and in woe.

And thus saw I my Lord Jesus languor a long time; for the oneing of the Godhead for love gave strength to the manhood to suffer more than all men might. I mean not only more pain only than all

men might suffer; but only that He suffered more pain than all men that ever were from the first beginning to the Last Day. No tongue may tell, nor heart fully think, the pains that our Saviour suffered for us, having regard to the worthiness of the highest worshipful King, and to His shameful despiting and painful death. For He that was highest and worthiest was most fully noughted, most wittingly despised.

But the love that made Him to suffer all this, it passes as far all His pains, as Heaven is above earth. For the pains were a deed done in a time by the working of love; but love was without beginning, and is, and ever shall be without any end.

And suddenly, as I beheld in the same Cross, He changed into blissful cheer. The changing of His cheer changed mine; and I was as glad and

merry as it was possible. Then brought our Lord merrily to my mind: "What is any point of thy pain or of thy grief?" And I was full merry.

CHAPTER XII

THREE HEAVENS

THEN said our Lord, asking: "Art thou well content,[a] that I suffered for thee?" "Yea, good Lord," quoth I: "Gramercy,[b] good Lord: blessed mayest Thou be!" "If thou be content," quoth our Lord, "I am content. It is a joy and a bliss and an endless liking (17) to me that ever I suffered Passion for thee. For if I might suffer more, I would suffer."

In this feeling mine understanding was lifted up into Heaven; and there I saw three Heavens; at which sight I greatly marvelled.

[a] *MS.* payde, *and so throughout the chapter.*
[b] *i.e.* "grand merci," many thanks.

Three Heavens

I thought I saw three Heavens; and all through[a] the blessed Manhood of Christ. And none is more, none is less; none is higher, none is lower; but even-like in bliss.

For the first Heaven, Christ showed me His Father; but in no bodily likeness, but in His property and in His liking.[b] The working of the Father is this—that He gives meed (22) to His Son Jesus Christ. This gift and this meed (22) is so blissful to Jesus, that the Father might have given no meed that might have pleased Him better.

For the first Heaven, that is the bliss[c] of the Father, showed to me as a Heaven; and it was full blissful. For He is made full of bliss[d] with all the deeds that He has done about our salvation. Wherefore we are not only His through

[a] *MS.* of: *perhaps* = due to.
[b] ? condition. *The other MSS. read,* "working."
[c] *MS.* blyssynge. [d] *MS.* fully blyssede.

buying, but also by the courteous gift of His Father. We are His bliss: we are His meed (22): we are His worship (12): we are His crown.

This that I say is so great bliss to Jesus that He sets at nought His travail and His hard Passion, and cruel and shameful death. And in these words, "If I might suffer more, I would suffer more,"—I saw truly that if He might die as often as for every man once that shall be safe, as He did once for all, love should never let Him have rest till He had done it. And when He had done it, He would set it at nought for love. For all [seems to] Him[a] but little in regard of His love.

And that showed He me well soberly[b] (20) saying this word,—"If I might suffer more." He said not,—"If it

[a] *MS.* "alle thynge hym": probably in error for "alle thynkyth hym."

[b] *B. & P.* read, "sweetly."

were needful to suffer more"; but,—"If I might suffer more." For though it be not *needful,* if[a] He *might* suffer more, more He would.

This death and this work about our salvation was [ordained] as well as He might ordain it. It was done as worshipfully (12) as Christ might do it. And in this I saw a full bliss in Christ; but this bliss should not have been done fully, if it might any better have been done than it was done.

And in these three words—"It is a joy and a bliss and an endless liking (17) to ME"— were showed to me three Heavens, as thus:—

For the joy, I understood the pleasance of the Father; for the bliss, the worship (12) of the Son; and for the endless liking (17), the Holy Ghost. The Father is pleased: the Son is worshipped: the Holy Ghost is satisfied.[b] Jesus wills

[a] *MS.* "and." [b] *MS.* lykes.

that we take heed to this bliss, that is in the blessed Trinity of our salvation, and that we find as much satisfaction in[a] His grace, while we are here. And this was showed me in this word,—" Art thou well content ? "[b] By the other word that Christ said,—" If thou be content, I am content," He showed me the understanding as if He had said, —" It is joy and liking (17) enough to me; and I ask nought else for my travail, but that I might content thee." Plenteously and fully was this showed to me. Think also wisely of the greatness of this word—" That ever I suffered Passion for thee "—for in that word was a high knowing of love, and of liking (17) that He had in our salvation.

[a] *MS.* lyke als mekylle with. [b] *MS.* payed.

CHAPTER XIII

THE PASSION, AND THE PROBLEM OF SIN

FULL merrily and gladly our Lord looked into His side, and beheld, and said this word,—"Lo, how I loved thee!" as if He had said,—"My child, if thou cannot look into My Godhead, see here how I let open My side, and My heart be cloven in two, and let out blood and water, all that was therein. And this pleases Me, and so will I that it do thee." This showed our Lord to me to make us glad and merry.

And with the same cheer and mirth He looked down on the right side, and brought to my mind where our Lady

stood in the time of His Passion, and said: "Wilt thou see her?" And I answered and said: "Yea, good Lord, gramercy,[a] if it be Thy will."

Ofttimes I prayed it, and weened to have seen her in bodily likeness; but I saw her not so. And Jesus in that word showed me a ghostly sight of her. Right as I had before seen her little and simple, right so He showed her then high and noble and glorious and pleasant to Him above all creatures. And so He wills that it be known that all they that joy in[b] Him should joy in[b] her, and in the joy[c] that He has in her, and she in Him.

And in that word that Jesus said,—"Wilt thou see her?"—methought I had the most joy[c] that He might have given me, with the ghostly showing that He gave me of her. For our Lord showed

[a] See note (*b*), p. 66. [b] *MS.* lyke in. [c] *MS.* lykynge.

me nothing in special but our Lady Saint Mary. And her He showed me in three times. The first was as she conceived; the second was as she were in her sorrows under the Cross; and the third was as she is now in liking (17), worship (12), and joy.

And after this our Lord showed Himself to me more glorified as to my sight than I saw Him before. And in this I was taught that each soul contemplative to which is given to look [for] and seek God, shall see her, and pass unto God by contemplation. And after this teaching—homely, courteous, and blissful, and very life—ofttimes our Lord Jesus said to me: "I it am that is highest. I it am that thou loves. I it am that thou likes. I it am that thou serves. I it am that thou longs for. I it am that thou desires. I it am that thou means. I it am that is all. I it am that Holy Church preaches thee and teaches thee.

I it am that showed Me before[a] to thee."

These words I declare not but for each man after the grace that God gives him, in understanding and loving [to] receive them in our Lord's meaning.

And after, our Lord brought to my mind the longing that I had to Him before; and I saw that nothing letted (21) me but sin. And so I beheld generally in us all. And methought if sin had not been, we should all have been clean and like to our Lord, as He made us. And thus in my folly before this time oft I wondered why by the great, foreseeing wisdom of God sin was not letted (21). For then methought that all should have been well.

This stirring (1) was much to forsake; and mourning and sorrow I made for it, without reason or discretion, of full great pride. And nevertheless Jesus

[a] *MS.* are, *i.e.* ere.

in this vision informed me of all that me needed. I say not that me needs no more teaching; for our Lord with the showing has left me to Holy Church. And I am hungry and thirsty and needy and sinful; and freely and willingly submit me to the teaching of Holy Church, with all mine even-Christians, to the end of my life.

He answered by this word, and said: "Sin is behovely."[a] In this word "sin" our Lord brought to my mind generally all that is not good—the shameful despite and the utter noughting that He bare for us in this life and in His dying; and all the pains and passions of all His creatures, ghostly and bodily (for we are all in part noughted, and we should

[a] It is difficult to render satisfactorily this phrase. Miss Warrack reads, "It behoved that there should be sin."

Compare Luke xxiv. 26, "*Behoved* it not the Christ to suffer?" In Lady Julian's mind sin and suffering seem closely bound up.

be noughted following our Master Jesus, till we be fully purged: that is to say, till we be fully noughted of our own mortal flesh, and of all our inward affections, which are not good); and the beholding of this, with all the pains that ever were, and ever shall be.

And this was showed me in a touch; and readily passed over into comfort. For our good Lord God would not that the soul were afeared by[a] this ugly sight.

But I saw not sin; for I believe it has no manner of substance, nor part of being; nor it might not be known but by the pains that it is cause of.

And this pain, it is something, as to my sight, for a time; for it purges us, and makes us to know ourselves, and ask mercy. For the Passion of our Lord is comfort to us against all this;

[a] *MS.* afferdede of.

and so is His blessed will to all that shall be safe.

He comforts readily and sweetly by His words, and says: "But all shall be well, and all manner of things shall be well." These words were showed well tenderly, showing no more[a] of blame to me, nor to any that shall be saved. Then were it a great unkindness[b] of me to blame or to wonder at God for my sins, since He blames not me for sin.

Thus I saw how Christ has compassion of us for the cause of sin; and right as I was before with the Passion of Christ fulfilled with pain and compassion, so in this I was in part filled with compassion of all my even-Christians. And then saw I that each kind[c] compassion that man has for his even-Christians with charity, it is Christ in him.

[a] *B. & P.*, "manner."
[b] *i.e.* a very unnatural thing.
[c] ? natural.

CHAPTER XIV

OF CONTENTMENT IN THE ATONEMENT

But in this ye shall study, beholding generally,[a] drearily and with mourning, saying thus to our Lord in my meaning with full great dread: "Ah, good Lord, how might all be well, for the great harm that is come by sin to thy creatures?" And I desired, as I durst, to have some more open declaring, wherewith I might be eased in this.

And to this our blessed Lord answered full meekly and with full lovely cheer, and showed me that Adam's sin was the most harm that ever was done, or ever shall to the world's end. And also He

[a] *i.e.* considering the matter at large.

showed me that this is openly known in all Holy Church on earth. Furthermore He taught me that I should behold the glorious Atonement[a]; for this atonement-making is more pleasing to the blessed Godhead, and more worshipful to man's salvation, without comparison, than ever was the sin of Adam harmful.

Then means (7) our blessed Lord thus in this teaching, that we should take heed to this: "For since I have made well the greatest harm, it is My will that thou know thereby that I shall make well all that is less."

He gave me understanding of two parts:—

(1) The first part is our Saviour and our salvation. This blessed part is open and clear and fair and light and plenteous. For all mankind that is of good will, or that shall be, is compre-

[a] *MS.* asethe.

hended in this part. Hereto are we bidden of God, and drawn and counselled and taught inwardly by the Holy Ghost, and outwardly by Holy Church by the same grace.

In this will our Lord that we be occupied, enjoying in Him, for He enjoys in us. And the more plenteously that we take of this, with reverence and meekness, the more we deserve thanks from Him, and the more speed (18) to ourselves. And thus may we say, enjoying: "Our part is our Lord."

(2) The other part is shut off[a] from us, and hidden—that is to say, all that is beside our salvation. For this is our Lord's privy counsels; and it belongs to the Royal Lordship of God for to have His privy counsels in peace; and it belongs to His servants, for obedience and for reverence, not to wish to know His counsels.

[a] *MS.* spared.

Contentment in the Atonement

Our Lord has pity and compassion of us, for that some creatures make themselves so busy therein [*i.e.* about God's counsels]. And I am sure if we knew how much we should please Him, and ease ourselves, for to believe it, we would. The Saints in Heaven will to know nothing but what our Lord will show them; and also their charity and their desire is ruled after the will of our Lord. And thus ought we to will, and not[a] to be like to Him. And then shall we nothing will nor desire but the will of our Lord, as He does; for we are all one in God's meaning. And here was I taught that we shall only enjoy in our blessed Saviour Jesus, and trust in Him for all things.

[a] *MS.* ne.

CHAPTER XV

ALL THINGS WELL

And thus our good Lord answered to all the questions and doubts that I might make, saying full comfortably on this wise: "I will make all things well: I shall make all things well: I may make all things well; and I can make all things well. And thou shalt see thyself that all things shall be well."

Where He says, He *may*, I understand for the Father. And where He says, He *can*, I understand for the Son. And where He says, "I *will*," I understand for the Holy Ghost. And where He says, "I *shall*," I understand for the unity of the blessed Trinity, three Persons in a [a] truth. And where He says,

[a] *Perhaps*, a = one. *Cf.* p. 88, note [b].

"*Thou shalt see thyself,*" I understand the oneing of all mankind that shall be safe into the blessed Trinity.

And in these five words God wills [that we] be closed in rest and in peace. And thus has the ghostly thirst of Christ an end. For this is the ghostly thirst—the love-longing. And that lasts, and ever shall, till we see that Sight at Doomsday. For we that shall be safe, and shall be Christ's joy and His bliss, are yet here, and shall be unto that Day. Therefore this is the thirst—the failing of His bliss, that He has us not in Him as wholly as He shall then have.

All this was showed me in the showing of compassion; for that shall cease at Doomsday. Thus He hath ruth and compassion of us, and He has longing to have us. But His wisdom and His love suffers not the end to come till the best time.

And in these same five words before-

said: "I may make all things well," I understand a mighty comfort of all the works of our Lord that are for to come. For right as the blessed Trinity made all things of nought, right so the same blessed Trinity shall make well all that is not well. It is God's will that we have great regard to all the deeds that He has done, for He wills that we know thereby all that He shall do. And that showed He me in this word that He said, "And thou shalt see thyself that all manner of things shall be well."

This I understand in two manners:— one, I am well content[a] that I know it not: another, I am glad and merry, for I shall know it. It is God's will that we know that all shall be well in general; but it is not God's will that we should know it now, but as it belongs to us for the time. And that is the teaching of Holy Church.

[a] *MS.* payed.

CHAPTER XVI

THE UNIVERSALITY OF SIN

God showed me full great pleasance that He has in all men and women that mightily and meekly and worshipfully receive[a] the preaching and the teaching of Holy Church. For He is Holy Church. For He is the Ground: He is the Substance: He is the Teaching: He is the Teacher: He is the End: He is the Midst,[b] for which[c] each true soul travails. And He is known and shall be known to each soul to whom the Holy Ghost declares it. And I am sure that all those that feel thus shall speed (18), for they seek God.

[a] *MS.* take. [b] ? meed. *MS.* myddes. [c] *MS.* wharefore.

All this that I have now said, and more that I shall say after, is comforting against sin. For first, when I saw that [God] does all that is done, I saw not sin. And then saw I that all is well. But when God showed me sin, then said He, "All shall be well." And when God Almighty had showed me plenteously and fully of His goodness, I desired of a certain person that I loved, How it should be with her. And in this desire I letted (21) myself, for I was not taught in this time.

And then was I answered in my reason, as it were by a friendly man: "Take it generally; and behold the courtesy of thy Lord God as He shows it to thee; for it is more worship (12) to God to behold Him in all, than in any special thing."

I assented, and therewith I learned that it is more worship (12) to God to know all things in general than to like

in [a] any thing in special. And if I should do wisely, after this teaching, I should not be glad for anything in special, nor distressed for any manner of thing; for "all shall be well."

God brought to my mind that I should sin. And for liking (17) that I had in beholding Him, I attended not readily to that showing. And our Lord full courteously abode till I would attend. And then our Lord brought to mind, with my sins, the sin of all mine even-Christians in general, and nothing in special.

[a] *i.e.* take pleasure in.

CHAPTER XVII

THE SCOURGE AND SALVE OF SIN

ALTHOUGH[a] our Lord showed me that I should sin, by me alone I understood all. In this I conceived a soft dread. And to this our Lord answered me thus: "I keep thee full surely." This word was said to me with more love and sureness of ghostly keeping than I can or may tell. For, as it was before showed me, "That I should sin," right so was the comfort showed to me—sureness of keeping for all mine even-Christians. What may make me more to love mine even-Christians than to see in God that He loves all that shall be safe, as it were all one[b] soul?

[a] *MS.* Iff alle. [b] *MS.* a.

And in each soul that shall be safe is a goodly will that never assented to sin, nor ever shall. For as there is an animal[a] will in the lower nature[b] that may will no good; so there is a goodly will in the higher nature[c] that may will no evil, but ever good, no more than the Persons of the blessed Trinity.

And this showed our Lord me in the wholeness of love, that we stand in His sight: yea, that He loves us now as well whiles we are here, as He shall do when we are There before His blessed face.

Also God showed me that sin is no shame, but worship (12) to man. For in this sight mine understanding was lifted up into Heaven. And then came verily to my mind David, Peter and Paul, Thomas of India, and the Magdalen, —how they are known in the Church on earth with their sins to their worship (12);

[a] *MS.* bestely. [b] *MS.* nether party.
[c] *MS.* over party.

and it is to them no shame that they have sinned. No more is it in the bliss of Heaven, for there the tokening [a] of sin is turned into worship (12). Right so our Lord God showed me them in ensample of all others that shall come thither.

Sin is the sharpest scourge that any chosen soul may be beaten with; which scourge altogether beats [b] man and woman, and altogether breaks [c] them, and noughts them in their own sight, so far forth that they think they are not worthy but as it were to sink into hell. But when contrition takes him by the touching of the Holy Ghost, then turns he bitterness into hope of God's mercy. And then begin his wounds to heal, and the soul to quicken, turned into the life of Holy Church. The Holy Ghost leads

[a] *i.e.* that which betokens sin.
[b] *MS.* it alle forbettes.
[c] *MS.* alle for brekes.

him to confession, willingly to show his sins, nakedly and truly, with great sorrow and great shame that he has so defiled [a] the fair image of God. Then he takes penance for each sin, enjoined by his doomsman [b] that is grounded in Holy Church, by the teaching of the Holy Ghost.

By this medicine it behoves every sinful soul to be healed; and especially of sins that are mortal in themselves.[c] Though he be healed, his wounds are seen before God, not as wounds but as worships (12). And so, contrary wise, as he is punished here with sorrow and with penance, he shall be rewarded in Heaven by the courteous love of our Lord God Almighty, Who will that none that comes there lose his travail.

That meed (22) that we shall receive there shall not be little; but it shall be

[a] *MS.* defowled. [b] *i.e.* his confessor.
[c] *MS.* dedely in the selfe.

high, glorious and worshipful (12). And so shall all shame turn into worship (12) and into more joy. And I am sure by mine own feeling that the more each kind soul sees this in the kind and courteous love of God, the more loth is he for to sin.

CHAPTER XVIII

CHOOSE PAIN RATHER THAN SIN

But if thou be stirred (1) to say or to think: "Since this is true, then were it good for to sin, for to have the more meed,"[a]—beware of this stirring (1), and despise it, for it is of the enemy. For whatever soul wilfully takes this stirring,[b] he may never be safe, till he be amended [of it], as of mortal sin. For if there were laid before me all the pain that is in hell and purgatory, and in earth death and other [pains]; and sin;—I had liefer choose all that pain than sin. For sin is so vile, and so much for to hate, that it may be likened

[a] *Cf.* Rom. vi. 1.

[b] *i.e.* willingly welcomes this temptation.

to no pain that is not sin. For all is good but sin; and nothing is wicked but sin.

Sin is neither deed nor liking.[a] But when a soul wilfully (8) chooses sin, which is pain, as before[b] his God, at the end he has right nought.

That pain I think is the hardest hell; for he has not his God. In all pains a soul may have God, but in sin. And as mighty, and as wise as God is for to save man, [even] as willing He is.

For Christ Himself is the ground of all the laws of Christian men. And He has taught us to do good against evil. Here may we see that He is Himself this charity, and does to us as He teaches us to do. For He will that we be like to Him in oneness of endless love, to ourselves and to our even-

[a] *Sir James Murray sends this explanation:—"i.e.* neither what one does nor what one would like to do."

[b] ? rather than.

Christians. No more than His love is broken to us for our sin, no more will He that our love be broken to ourselves nor to our even-Christians; but [that we] nakedly[a] hate sin, and endlessly love the soul, as God loves it. For this word that God said is an endless comfort that keeps us full surely.

[a] *i.e.* simply.

CHAPTER XIX

CONCERNING PRAYER

After this our Lord showed me concerning Prayer.[a] I saw two conditions [needful] in them that pray, according to that[b] I have felt in myself.

One is, they will not pray for anything that may be, but that thing that is God's will and His worship (12).

Another is, that they set them mightily and continually to beseech that thing that is His will and His worship (12).

And that is as I have understood by the teaching of Holy Church, for in this our Lord taught me the same, to have of God's gift faith, hope and charity, and keep us therein to our lives' end.

[a] *MS.* foure prayers. [b] *MS.* After that.

And in this we say *Pater noster, Ave, and Crede,* with devotion as God will give it.

And thus we pray for all our even-Christians, and for all manner of men that God wills.[a] For we would that all manner of men and women were in the same virtue and grace that we ought to desire for ourselves. But yet in all this ofttimes our trust is not full; for we are not sure that God Almighty hears us, as we think because of our unworthiness, and because we feel right nought. For we are as barren and as dry ofttimes after our prayers as we were before; and thus in our feeling our folly is cause of our weakness—for thus have I felt in myself.

And all this brought our Lord suddenly to my mind, and mightily and lively and comforting me against this manner of weakness in prayers, and said:

[a] *MS.* God es wille es

"I am the ground of thy beseeching.

"First, it is My will that thou have it.

"And then I make thee to will it.

"And then I make thee to beseech it.

"And if thou beseech it, how should it then be that thou should not have thy beseeching?"

And thus in the first reason, with the three that follow after, our Lord showed a mighty comfort. And the first, where He says: "If thou beseech," there He shows full great pleasance,[a] and endless meed (22) that He will give us for our beseeching.

And in the fourth reason, where He says: "How should it then be that thou should not have thy beseeching?" there He shows a sober[b] undertaking; for we trust not as mightily as we should do.

Thus will our Lord that we both pray and trust; for the cause of the reasons

[a] *i.e.* kindness. [b] *i.e.* quiet, firm.

beforesaid is to make us mighty against weakness in our prayers. For it is God's will that we pray, and thereto He stirs us in these words beforesaid. For He will that we be sure to have our prayers, for prayer pleases God. Prayer pleases man with [a] himself, and makes him sober (20) and meek that beforehand was in strife and travail.

Prayer ones the soul to God. For though the soul be ever like God in nature [b] and in substance, it is oft unlike in condition through sin on man's part. Then makes prayer the soul like unto God, when the soul will as God will. And then is it like to God in condition, as it is in nature.[b]

And thus He teaches us to pray, and mightily to trust that we shall have what we pray for. For all-thing that is done should be done though we never prayed it. But the love of God is so

[a] ? within. [b] *MS.* kynde.

great that He holds us partners of His good deed. And therefore He stirs us to pray for what it pleases Him to do for us.[a] For whatever prayer or good will we have of His gift, He will reward us and give us endless meed.

And this was showed me in this word: "If thou beseech it." In this word God showed me so great pleasance and so great liking (17) as if He were much beholden to us for each good deed that we do (although it is He that does it), and for that we beseech [Him] busily to do that thing that pleases Him. As if He said: "How might thou please Me more than to beseech [Me] busily, wisely and wilfully (17) to do that thing that I will do?"

And thus prayer makes accord betwixt God and man's soul. For at what time man's soul is homely with God, he needs not to pray, but behold reverently what

[a] *MS.* that hym likes us to do.

He says. For in all this time that this was showed me, I was not stirred to pray, but to have always this well in my mind for comfort—that when we see God we have what we desire, and then we need not to pray: but when we see not God, then do we need to pray, because of failing, and for attuning[a] ourselves to Jesus. For when a soul is tempted, troubled and left to itself by unrest, then is it time to pray, and to make himself simple and buxom to God. Unless he be buxom (23), no manner of prayer makes God supple to him, for He is ever alike in love.

But in the time that man is in sin, he is so unmighty, so unwise, and so unloving, that he cannot love God or himself. The most mischief that he has is blindness; for he sees not all this. Then the whole love of God Almighty, that ever is one, gives him sight to him-

[a] *MS.* habelynge.

self. And then thinks he that God were wrath with him for his sin. And then is he stirred to contrition, and by confession and other good deeds to slake the wrath of God, until the time he find rest in soul, and softness in conscience. And then he thinks that God has forgiven his sins. And it is true.

And then is God, in the sight of the soul, turned to behold the soul, as if it had been in pain or in prison, saying thus: "I am glad that thou art come to rest; for I have ever loved thee, and now love Thee, and thou Me."

And thus with prayers, as I have before said, and with other good works, that are customable by the teaching of Holy Church, is the soul oned to God.

[*Note.*—There is a great gap here in our manuscript, as compared with the Sloane and Paris manuscripts. All that is contained in their chapters xliv. to lxiii.

is omitted, and the manuscript proceeds without any sign of a break having occurred. These chapters seem to be reflexions of the writer during the fifteen or twenty years that followed the Revelations. See Introduction, p. 10.]

CHAPTER XX

"SURE AND CERTAIN HOPE"

BEFORE this time I had oft great longing, and desired of God's gift to be delivered out of this world and of this life, for I should be with my God in bliss, where I hope surely through His mercy to be without end. For ofttimes I beheld the woe that is here, and the weal and the blessed being, There. And if there had been no pain in earth but the absence of our Lord God, methought sometime it were more than I might bear.

And this made me to mourn and busily (24) long. Then God said to me, for patience and for sufferance, thus: "Suddenly thou shalt be taken from all

thy pain, from all thy distress, and from all thy woe. And thou shalt come up above; and thou shalt have Me for thy meed; and thou shalt be fulfilled with joy and bliss; and thou shalt never have any manner of pain, any manner of sickness, any manner of misliking,[a] any wanting of will, but ever joy and bliss without end. What should it then grieve thee to suffer a while, since it is my will and my worship?"

Also in this reason, "Suddenly thou shalt be taken," I saw how God rewards man of the patience that he has in abiding of God's will in his time, and that man lengthens his patience over the time of his living, not knowing the time of his passing away.[b] This is a great profit, for if a man knew his time, he should not have patience over that time.

[a] dissatisfaction.

[b] for unknawynge of his time of passynge.

Also God will, while the soul is in the body, that it seem to itself that it is ever at the point to be taken; for all this life, in this languor that we have here, is but a point. And when we are taken suddenly out of pain into bliss, it shall be nought. And therefore said our Lord, "What should it then grieve thee to suffer awhile, since it is my will and my worship?" (12)

It is God's will that we take His behests and His comfortings as largely and as mightily as we may take them. And also He will that we take our abiding and our distress as lightly as we may take them, and set them at nought. For the lightlyer we take them, the less price we set by them for love,[a] the less pain shall we have in the feeling of them, and the more thanks we shall have for them.

In this blessed revelation I was truly

[a] *i.e.* for love's sake.

taught that what man or woman wilfully (8) chooses God in his life, he may be sure that he is chosen. Keep this truly; for verily it is God's will that we be as sure in trust of the bliss in Heaven, whiles we are here, as we should be in sureness when we are there. And ever the more liking (17) and the joy that we take in this sureness, with reverence and meekness, the better is He pleased.[a]

For I am sure that if there had been none but I that should be safe, God would have done all that He has done for me; and so should each soul think in knowing of his Lover; forgetting, if he might, all [other] creatures, and thinking that God has done for him all that He has done. And this, methinks, should stir a soul to love and like Him, and nought dread but Him.

For it is His will that we know that

[a] likes hym.

all the might of our enemy is locked [a] in our Friend's hand. And therefore a soul that knows surely this, shall nought dread but Him that he loves, and set all other dreads among passions and bodily sicknesses and imaginations.

And therefore, if a man be in so much pain, so much woe, and so much distress, that he thinks that he can think of right nought but that that he is in, or that he feels,—as soon as he may, [let him] pass lightly over, and set it at nought. And why? because God will be known. For if we knew Him and loved Him, we should have patience and be in great rest, and we should be satisfied with all [b] that He does.

And this showed our Lord me in these words that He said, "What should it then grieve thee to suffer awhile, since it is My will and My worship?" And here was an end of all that our Lord

[a] *MS.* loken. [b] it should be lykynge to us.

showed me that day. [See fuller note of the time and order of the Revelations at close of chapter lxv. in the other editions.]

CHAPTER XXI

ASSAULTS OF THE DEVIL

And after this soon I fell to myself, and into my bodily sickness, understanding that I should live; and as a wretch I heavied and mourned for the bodily pains that I felt, and thought it great irksomeness that I should longer live. And I was as barren and dry as if I had never had but little comfort before, through falling into [a] my pains, and failing of ghostly feeling.

Then came a Religious person to me, and asked me how I fared. And I said that I had raved that day. And he laughed loud and heartily.[b]

And I said: "The Cross that stood

[a] *MS.* for fallynge to. [b] *MS.* entirely.

at my bed's foot, it bled fast." And with this word the person that I spoke to waxed all sad (4) and marvelling. And anon I was sore ashamed for my recklessness, and I thought thus: "This man takes it sadly (4), the least word that I might say, though I say[a] no more thereto." And when I saw that he took it so sadly, and with so great reverence, I waxed right greatly ashamed, and would have been shriven. But I could tell it no priest; for I thought, "How should a priest believe me? I believed not our Lord God." This I believed truly for the time that I saw Him; and so was then my will and my meaning ever to do without end. But as a fool I let it pass from my mind. Lo, wretch that I am! this was a great sin and a great unkindness, that for folly of feeling of a little bodily pain, I so unwisely left for a time the comfort

[a] *MS.* that says.

of all this blessed showing of our Lord God.

Here may ye see what I am of myself. But herein would not our courteous Lord leave me. And I lay still till night, trusting in His mercy. And then I began to sleep. And in my sleep at the beginning methought the fiend set him at my throat, and would have strangled me; but he might not.

Then I woke out of my sleep, and scarcely had I my life. The persons that were with me beheld me, and wet my temples. And my heart began to [take] comfort.

And anon a little smoke came in at the door, with a great heat and a foul stink. I said, "Benedicite dominus. Is all on fire that is here?" And I thought it had been a bodily fire that should have burned us to death. I asked them that were with me if they felt any stink. They said, "Nay,

they felt none." I said, "Blessed be God!" For then knew I well it was the fiend was come to tempest me.

And anon I took that that our Lord had showed me on the same day with all the faith of Holy Church, for I hold it as both one; and I fled thereto as to my comfort. And all-soon all vanished away, and I was brought to great rest and peace, without sickness of body or dread of conscience.

CHAPTER XXII

THE SOUL CHRIST'S HOMELIEST HOME

But then I remained awake; and then our Lord opened my spiritual eyes, and showed me my soul in the midst of my heart. I saw my soul so large as it were a kingdom; and by the conditions that I saw therein, methought it was a worshipful City.

In the midst of this City sits our Lord Jesus, very God and very man; a fair Person, and of large stature; worshipful, highest Lord. And I saw Him clad solemnly in worships (12). He sits in the soul, even-right in peace and rest. And He rules and guards[a] Heaven and earth, and all that is. The manhood

[a] *MS.* zemez.

with the Godhead sits in rest. And the Godhead rules and guards[a] without any instrument or busyness.

And my soul [I saw] blissfully occupied by the Godhead, that is Sovereign Might, Sovereign Wisdom, Sovereign Goodness. The place that Jesus takes in our soul, He shall never remove it without end; for in us is His homeliest home, and most liking to Him to dwell in.

This was a delectable sight, and a restful; for it is so in truth without end. And the beholding of this whiles we are here is full pleasing to God, and full great speed (18) to us. And the soul that thus beholds it makes it[self] like to Him that is beheld, and ones [it] in rest and in peace. And this was a singular joy and a bliss to me, that I saw Him sit; for the beholding of this sitting showed to me the sureness of His endless [in]dwelling.

[a] *MS.* zemez.

And I knew truly that it was He that showed me all before. And when I had beheld this full advisedly,[a] then our Lord showed me words full meekly, without voice and without opening of lips, as He had done before, and said full soberly (20): "Know it well,—it was no raving that thou sawest to-day; but take it, and believe it, and keep thee thereto; and thou shalt not be overcome."

These last words were said to me for teaching[b] of full true sureness,—that it is our Lord Jesus that showed me all. For right as in the first word that our Lord showed me, meaning His blessed Passion, "Herewith is the fiend overcome," right so He said in the last word, with full true sureness, "Thou shalt not be overcome."

And this teaching,[b] and this true

[a] *MS.* with fulle avisement.
[b] *MS.* lernynge.

comfort, is as generally to all mine even-Christians, as I have before said; and so is God's will. And this word, "Thou shalt not be overcome," was said full sharply,[a] and full mightily, for sureness and comfort against all tribulations that may come. He said not, "Thou shalt not be tempested; thou shalt not be travailed; thou shalt not be distressed"; but He said, "Thou shalt not be overcome." God will that we take heed to His word, and that we be ever mightily in sureness, in weal and in woe. For He loves us, and likes us; and so will He that we love Him, and like Him, and mightily trust in Him; and all shall be well. And soon after all was closed,[b] and I saw no more.

[a] ? distinctly.

[b] *MS.* close.

CHAPTER XXIII

SHE DEFIES THE DEVIL AND SIN

After this the fiend came again, with his heat and with his stink,[a] and made me full busy, the stink was so vile and so painful, and the bodily heat also dreadful and travailous. And also I heard a bodily (3) jangling and a speaking as it had been of two bodies; and both, to my thinking, jangled at once, as if they had been holding a parliament, very busily; and all was soft muttering; and I understood not what they said. But all this was to stir me to despair, as methought. And I trusted busily (24) in God, and comforted my soul with bodily (3) speech, as I should have done to another

person than myself, that had been so travailed.

Methought this busy-ness might be likened to no bodily busy-ness. My bodily eyes I set upon the same Cross that I had seen comfort in before that time. My tongue I occupied with speech of Christ's Passion, and rehearsing of the faith of Holy Church. And my heart I fastened on God with all the trust and all the might that was in me. And I thought to myself, saying[a]:—"Thou hast now great busy-ness.[b] Wouldst thou now from this time evermore be as busy to keep thee from sin, this were a sovereign and good occupation." For I trow truly, were I safe from sin, I were fully safe from all the fiends of hell and enemies of my soul.

And thus they occupied me all the

[a] *MS.* menande.

[b] *i.e.* thou art now much in earnest.

night, and in the morning till it was about the prime of day. And then anon they were all gone and passed; and they left nothing but stink, and that lasted still a while. And I scorned them; and thus was I delivered of them by the virtue of Christ's Passion, for "therewith is the fiend overcome," as Christ said before to me.

"Ah, wretched sin, what art thou? Thou art nought! For I saw that God is all-thing. I saw not thee. And when I saw that God has made all-thing, I saw thee not. And when I saw that God does all-thing that is done, less and more, I saw thee not. And when I saw our Lord Jesus sit in our soul so worshipfully, and love and like and rule and guard[a] all that He has made, I saw not thee.

"And thus I am sure that thou art nought; and all those that love thee,

[a] *MS.* zeme.

and like thee, and follow thee, and wilfully (12) end in thee, I am sure they shall be brought to nought with thee, and endlessly confounded. God shield us all from thee! Amen, for charity."

And what wretchedness is all-thing that is not good,—the ghostly blindness that we fall into in the first sin, and all that follows of that wretchedness,—passions and pains, ghostly or bodily, and all that is in earth, or in other place, which is not good.

And then may be asked of this, "What are we?" And I answer to this:—If all were departed (6) from us that is not good, we should be good. When wretchedness is departed (6) from us, God and the soul is all one, and God and man all one.

What is all on earth that severs[a] us? I answer and say,—In that it serves us, it is good. And in that it

[a] *MS.* twynnes.

shall perish, it is wretchedness. And in that a man sets his heart thereupon otherwise than thus, it is sin. And for that time that man or woman loves sin, if there be any such, he is in pain that passes all pains. And when he loves not sin, but hates it, and loves God, all is well.

And he that truly does thus, though he sin sometime, by frailty or lack of knowledge,[a] [yet] in his will he falls not, for he will mightily rise again and behold God, whom he loves in all his will. God has made them[b] to be loved of him or her that was a sinner; but ever He loves, and ever He longs to have our love. And when we mightily and wisely love Jesus, we are in peace.

All the blessed teaching of our Lord God was showed to me by three parts, as I have said before,[c] that is to say,

[a] *MS.* unkunnynge. [b] *Probably for* "Him."
[c] See page 43.

by the bodily sight, and by word formed in mine understanding, and by ghostly sight.

As for the bodily sight, I have said as I saw, as truly as I can.

And as for the words formed, I have said them right as our Lord showed me them.

And as for the ghostly sight, I have said somewhat [a]; but I may never fully tell it. And therefore of this ghostly sight I am stirred to say more, as God will give me grace.

[a] *MS.* somdele.

CHAPTER XXIV

LOVE THE ANTIDOTE TO IMPATIENCE

God showed me two manners of sickness that we have, of which He will that we be amended. The one is impatience, for we bear our travail and our pain heavily. The other is despair, of doubtful dread, as I shall say afterwards.

And these two it is that most travails us and tempests us, as by that our Lord showed me, and [it is] liefest[a] to Him that these be amended. I speak of such men and women as for God's love hate sin and dispose them to do God's will: then are these two privy sins (and) most busy about us. Therefore it is God's will that they be known,

[a] *MS.* maste lefe.

and then shall we refuse them, as we do other sins.

And thus full meekly our Lord showed me the patience that He had in His hard Passion, and also the joy and the liking (17) that He has in that Passion for love. And this He showed me in ensample, that we should gladly and easily bear our pains; for that is great pleasing to Him and endless profit to us.

And the cause why we are travailed with them is for our lack of knowing[a] of love. Though the Persons in the blessed Trinity be all even in property, love was most showed to me, that it is most near to us all. And of this knowing are we most blind.

For many men and women believe that God is All-Mighty and may do all; and that He is All-Wisdom, and can do all; but that He is All-Love,

[a] *MS.* unknawynge.

and will do all, — there they stop short.[a]

And this lack of knowing[b] it is that most lets God's lovers. For when they begin to hate sin, and to amend them by the ordinance of Holy Church, yet there dwells a dread that stirs them to beholding of themselves and of their sins before done. And this dread they take for a meekness; but this is a foul blindness and a weakness, and[c] we cannot despise it. For if we knew it that, we should suddenly despise it, as we do another sin that we know; for it comes of the enemy, and it is against the truth.

For of all the properties of the blessed Trinity, it is God's will that we have most sureness in liking (17) and love. For Love makes Might and Wisdom full meek to us. For right as by the courtesy of God He forgets our sins

[a] *MS.* stynte. [b] *MS.* unknawnyge. [c] ? if.

when we repent,[a] right so will He that we forget our sin, and all our heaviness, and all our doubtful dreads.

[a] *MS.* for tyme we repent us.

CHAPTER XXV

FEAR GOD; FEAR NOUGHT ELSE

For I saw four manner of dreads.

One is dread of a fright[a] that comes to a man suddenly by frailty. This dread is good, for it helps to purge a man, as does bodily sickness, or such other pain that is not sin. For all such pains help man, if they be patiently taken.

The second is dread of pain, whereby a man is stirred and wakened from the sleep of sin. For man that is hard in the sleep of sin, he is not able for the time to receive the soft comfort of the Holy Ghost, till he has gotten this dread of pain and of bodily death and of the fire of Purgatory. And this dread stirs

[a] *MS.* fray.

him to seek comfort and mercy of God. And thus this dread helps him as an adventure,[a] and enables him to have contrition by the blessed teaching of the Holy Ghost.

The third is a doubtful dread; for though it be little in itself, if it were known it is a species[b] of despair. For I am sure that all doubtful dreads God hates, and He wills that we have them departed (6) from us with true knowing of love.

The fourth is reverent dread, for there is no dread that pleases Him in us but reverent dread. And that is full sweet and soft for greatness of love. And yet is this reverent dread and love not both one; but they are two in property and working; and neither of them may be had without the other.

[a] *MS.* aũtre. ? entry, as de Cressy. Sir James Murray suggests, "as a risk or peril."

[b] *MS.* spice.

Therefore I am sure, he that loves, he dreads, though he feel but little. All dreads other than reverent dreads that are proffered to us, though they come under the colour of holiness, they are not so true. And hereby may they be known and discerned, which is which. For this reverent dread, the more it is had, the more it softens and comforts and pleases and rests; and the false dread it travails and tempests and troubles.

Then is this the remedy to know them both, and refuse the false, right as we would do a wicked spirit that showed himself in the likeness of a good angel. For right as such a spirit, though he come under the colour and likeness of a good angel,—his dalliance and his working though he show never so fair,—first he travails and tempests and troubles the person that he speaks with, and lets (21) him, and leaves him all in unrest; and

the more that he communes with him, the more he travails him, and the farther he is from peace.

Therefore it is God's will, and our speed (18), that we know them thus asunder; for God will ever that we be secure in love, and peaceable and restful, as He is to us. And right so of the same condition as He is to us, so will He that we be to our selves and to our even-Christians. Amen.

Explicit Juliane de Norwych.

GLOSSARY

1. *Stir*, move, prompt, encourage, incline, tempt.

2. *Mind*, memory, understanding, apprehension.

3. *Bodily* (adj. or adv.), outward, visible, audible, physical.

4. *Sad, sadly*, (originally) firm, strong; (later) sober, serious.

5. *Shewing*, vision, revelation.

6. *Depart* (verb, active), separate, remove. (*Cf.* Early Prayer Book, "Till death us depart.")

7. *Mean, meaning*, intend, signify.

8. *Wilful*, willing, purposeful, earnest.

9. *Ghostly*, spiritual.

10. *Langoured forth*, lay on in languor.

11. *Me liked, him liked*, etc., I liked, or cared; it pleased him; he was pleased.

12. *Worship* (*worshipful*), glory, honour.

13. *May, might*, often stand for can, could.

14. *Kind* (noun, and adj.), nature, natural.

15. *Generally*, universally, in general, at large, to all alike.

16. *Singularly*, particularly, in special.

17. *Liking* (noun), pleasure, joy, satisfaction, favour.

18. *To speed*, to help, further, benefit. (And similarly with the noun "speed," and adj. "speedful.")

19. *Passing*, surpassing, abundant, overflowing.

20. *Sober*, quiet, steady. (*Cf.* "*soberly*, righteously, and godly.")

21. *Let*, hinder. (*Cf.* "Sore let and hindered.")

22. *Meed*, reward.

23. *Buxom*, obedient, compliant, well disposed, loyal. (In Norwich it was the ancient duty of the Sheriff "to be buxom to the Mayor.")

24. *Busily*, earnestly, eagerly.

25. *Safe*. From Latin, *salvus*, either "saved" (in various senses); or sometimes has sense of "whole, sound." *Cf.* "Quicunque vult *salvus* esse." *Cf.* Wyclif's Bible, passim.

TURNBULL AND SPEARS, PRINTERS, EDINBURGH

TWO STANDARD WORKS ON CHRISTIAN MYSTICISM

426 *Pages. Large crown 8vo, handsome cloth, 6s.*

The History and Life of the REVEREND DOCTOR JOHN TAULER of Strasbourg

WITH TWENTY-FIVE OF HIS SERMONS (TEMP. 1340)

Translated by SUSANNA WINKWORTH and a Preface by the late Rev. CHARLES KINGSLEY

NOTE.—This valuable book was for many years out of print, and as much as twenty-five shillings has been paid for a second-hand copy. This new edition at six shillings puts it within the reach of all interested in its absorbing topic.

The Glasgow Herald.—"Mr Allenson has conferred a service on all lovers of the mystics and of Tauler in particular as the leading representative of German mysticism of the fourteenth century, by this re-issue of an excellent work."

LUTHER says of TAULER: "If you have a mind to read a book of pure, thorough, Divine learning, get for yourself the sermons of John Tauler. For nowhere, in Latin or in German, have I seen a more wholesome theology or one which accords more with the Gospel. This is a book wherein may be seen how the best learning of our times is not even brass, but is mere iron compared with this learning of true blessedness."

500 *Pages. Large crown 8vo, handsome cloth, 6s.*

The Life, Religious Opinions, and Experience of MADAME GUYON

TOGETHER WITH SOME ACCOUNT OF THE PERSONAL HISTORY AND RELIGIOUS OPINIONS OF ARCHBISHOP FÉNELON

By THOMAS C. UPHAM

The Spectator.—"The story of Madame GUYON'S interior and exterior experience is one of the few elaborately written histories of souls which can never pall upon a reader of full intelligence. All her faults are freely forgiven her every time her case comes up again, because it brings in its train the story and the incomparable life and character of the greatest of her disciples, Fénelon."

Church Quarterly Review.—"A most welcome reprint."

"Her letters make the heart glow."

LONDON: H. R. ALLENSON, LIMITED
RACQUET COURT, 114 FLEET STREET, E.C.

USEFUL DEVOTIONAL GIFT BOOKS

Pott foolscap 8vo, cloth, 1s. 6d. net; handsome paste grain leather, gilt edges, 2s. 6d. net; very choice velvet calf, 3s. 6d. net

CHRIST IN DAILY LIFE

Being a Consecutive Narrative of the Life of our Lord, compiled from the Four Gospels, and arranged in one continuous story for Daily Reading

COMPILED BY ADELAIDE M. CAMERON

Scotsman.—"A finely-printed little volume made up of extracts from the several Gospels, so arranged as to tell chronologically the story of our Lord. It marks a new departure that these daily readings give merely the words of the Bible without note or comment, even the usual division into chapter and verse being eliminated."

Glasgow Evening News.—"This is a little book which will be widely acceptable as an addition to devotional literature. The life of the Saviour, as narrated in the four Gospels, has been arranged in consecutive order for daily reading. The book is very nicely got up."

Dundee Advertiser.—"An excellent plan. Her book should be popular for gift purposes."

16mo, cloth, 1s. net; paste grain leather, 2s. net; ooze Persian, 2s. 6d. net; velvet calf, 3s. 6d. net

THOUGHTS WORTH THINKING

IN OUR EVERYDAY LIFE

A Daybook of Encouragement and Cheer

COMPILED BY H. R. ALLENSON

British Weekly.—"Mr Allenson has chosen short poems and prose passages from many of the greatest writers, and has selected a charming and suitable passage for every day. His admirably produced volume will be helpful to many."

Dundee Advertiser.—"The quotations will give impetus to the best that is in every reader, and provide encouragement to face the difficulties of life in a cheerful spirit. A pleasant volume to send a friend as a reminder of good-fellowship."

Methodist Recorder.—"Will make a delightful present."

Handsome cloth back, clouded paper sides, gilt top, 1s. net; paste grain leather, gilt edges, 2s. net

PRAYER, PROMISE, & PRECEPT

A Collection of Three Texts for Daily Use

BY JOHN JACKSON, F.E.I.S.

The subject-matter and style of binding combine to make a most attractive and suitable gift book.

Expository Times.—"Out of all the hosts of text-books choose 'Prayer, Promise, and Precept.' Without and within it is a triumph of art."

Sunday School Chronicle.—"The use of this little book—a quite charming one—would do much to fill the days with the spirit of religion. The volume is to be commended as something altogether fresh and stimulating."

LONDON: H. R. ALLENSON, LIMITED

DATE DUE

11-4 11-18 12-1-05 12		

THE KING'S LIBRARY
3000088213

PROPERTY OF
THE CHURCH ON THE WAY